

# THE CAROLINA SPARTAN.

BY CAVIS & TRIMMIER.

Devoted to Southern Rights, Politics, Agriculture, and Miscellany.

\$2 PER ANNUM

VOL. XVII.

SPARTANBURG, S. C., THURSDAY, AUGUST 2, 1860.

NO. 22.

## The Carolina Spartan.

BY CAVIS & TRIMMIER.

Price, Two Dollars per annum, in advance, or \$2.50 at the end of the year. If not paid until after the year expires \$3.00. No subscription taken for less than six months. Money may be remitted through postmasters at our risk. Advertisements inserted at the usual rates, and contracts made on reasonable terms. This SPARTAN circulates largely over this and adjoining districts, and offers an admirable medium to our friends to reach customers. Job work of all kinds promptly executed. Blanks, Law and Equity, continually on hand, or ordered to order.

## Temperance.

TEMPERANCE ADDRESS,

BY P. J. ORLAND, ESQ.

Delivered at Lebanon Church, Rich Hill, Spartanburg District, S. C., July 7, 1860, and published by request of the Sons of Temperance.

TEMPERANCE, in every age of the world, has been regarded a cardinal virtue. Enlightened heathens have devoted much thought to this subject, and their best systems of philosophy attest the importance and felicitous effects of temperance, as an essential attribute of refined character. In all the writings of the ancients, we see this principle (though often shining indistinctly through grosser systems of philosophy) immutably impressed on the surface of thought. The rigid virtue a Cato, contrasted with the effeminate, and voluptuous lives of the Augustan Age, sufficiently evinces this truth. Even Socrates himself (who practised the self-denying precepts which he taught, although a self-immolated victim at the shrine of a false system of honor) inculcated temperance as the chief maxim of his school, a system contrasting violently with the detestable tenets of the dissolute followers of Epicurus.

And although we do not find the idea, standing forward in bold relief in sacred history, proving, on the first face of the matter, its high appreciation under the theocratic form of government, yet it is clearly implied, forcibly impressed by implication, and confessed by all Bible readers, who do not shut their eyes to truth, to be distinctly enjoined. It is not by any means to be inferred that the Jews were exempt from the intolerable vice of intemperance, because the records do not expose it as a glaring offence; for we should reflect, that all the sins of Judah were swallowed up in the enormous sin of idolatry. By this were contaminated all the springs of spirituality, and the polluted sluices from the poisoned fountain broke forth in wide desolation, bearing on their bosom the seeds of death, and the fruits of a broken law.

In the glorious epoch in which our happy lot is cast, we find the honest citizen, the devoted patriot, the distinguished statesman, the erudite scholar, the eloquent orator, the zealous divine, with all the best and noblest of our race, conspiring to exalt this virtue, not in exclusion of all others, but as the base of all virtue, of all christian character; the very living principle of all that is pure, and lovely, and consistent in refined human conduct. And we find also many worthy advocates among us, whose exhortations never seem to dampen their ardor, applying a peculiar galvanism to the often dying, though never dead, bodies of Temperance Societies.

If this virtue has been regarded by the heathen as necessary to human happiness, and if the true patriot, the mighty in intellect, and the pure in principle, have ever considered it as requisite to the conservation of the most exalted character, then assuredly it must be a subject worthy of our consideration—worthy of the consideration of a community whose marked characteristics have always been temperance principles combined with temperate practices.

The wisest of all men has said, "greater is he who rules his spirit, than he who taketh a city." Next to that great and profound maxim, "know thyself," stands this other greater precept, "Govern thyself." Temperance in its widest sense signifies that due and necessary restraint over our passions and appetites, whereby we may neither injure ourselves nor others; presupposing that whilst we accord the tenor of our lives to our profession, we, at the same time, make every exertion within our power to advance the common welfare.

Let us first consider this great subject in a three-fold view.

First: Our personal good effected by temperance, or our personal injury induced by intemperance.

Secondly: The good that we may bestow individually, or the corresponding injury that we may inflict by these opposite courses of conduct.

And thirdly: The influence that may be exercised upon the common welfare of humanity.

We may best appreciate the beauty of temperance, by contrasting the salutary effects of the one, with the baneful effects of the other upon the happiness of the individual. The highest state of physical health is promoted and secured by habits of temperance. As the soul suffers from the body suffers, so the highest mental vigor is preserved by strict temperance. Intemperance undermines the very bases of mental action. It indisposes for all labor. When a man becomes a drunkard, he has initiated a slow, lingering, and self-inflicted death. It should be sufficiently humiliating that men should resort to poisons to save life; but that they should daily swallow poison, and call it pleasant to the taste, their senses become obscured, morbid appetites created, languor and debility superinduced, doing away in listless apathy one half of their precious time. So we are constrained to call madness. This indeed is a fearful picture, but by no means overwrought. Not so with him who is often reproached with the crime of being a temperate man. He it is that preserves

through all the cares, responsibilities, and active duties of life, a body animated, a mind unclouded, and habits and temperament attuned to the highest efforts and purest purposes. As temperance invigorates, so intemperance debilitates. As temperance preserves all the active and useful capacities of the physical frame, so intemperance abuses and eventually destroys them. As temperance makes the body subservient to the will, and fits it to accomplish the highest aims of the most hallowed affections, so intemperance renders the body uncontrollable, chains the will, and degrades the holiest affections to the level of brute instinct. Are you temperate in every particular? You are the only freeman that walks in the pride of exalted manhood. Are you intemperate? You are the veriest slave that cumbereth our mother earth. The inculcation of these principles is designed to free you from an unendurable thralldom. No one, under the pressure of unnatural excitement, can think clearly. Perception of truth is dimmed; the judgment is liable to be biased by any passing current of prejudice; the imagination, that harp of the soul, refuses to tune its melodious strings, and the plumed soul herself is immured in an infrangible prison-house of clay. Well may we say unto her in the language of inspiration, "Awake, arise, oh daughter of Zion! Burst the bands of thy neck, oh captive daughter of Jerusalem!" Arise, and plume thyself for nobler flights!

The serious convert to the cause of temperance, throwing off these disgraceful shackles, stands before the view of an approving community as a noble example of one who has achieved a great moral victory. Is not the reflection, that we merit the esteem and personal good offices of our fellow-men, calculated to enhance our happiness? If so, then we have two strong and overwhelming motives to temperance—our own self respect, and the respect of others.

But let us consider, singly, without the aid of the edifying comparisons attempted in our first suggestions, the estate of the temperate in its intrinsic excellency. I speak now of the general principle of temperance; hoping that if I convince you of its great importance, and its universal nature, as underlying and supporting all moral good, you cannot certainly withhold the conclusion, that we should insist upon temperance in the use of ardent spirits. Temperance implies calmness of purpose, purity of motive, and a conscientiousness qualified to determine proper courses of conduct, for the alone sake of what it sees in them worthy of its approbation. No conceivable motive, thought, or action can take place that cannot be classed into temperate or intemperate. Our habits, all likes and dislikes, as well as overt and decided actions, are modified by this principle. Consider man as an animal, enlivened with the common instinct of self-preservation, and in the gradations which he pursues to effect this essential purpose, behold him exercising a certain degree of temperance. Consider him as an intellectual being, governed to some extent by reason, and you see the scale of prudence rising in proportionable degree. But when you contemplate the higher consideration of moral responsibility, and the standard of moral excellency fixed above the delusive hopes and the irregular passions of sublimity affairs, you then behold him fulfilling his highest destiny, governing and being governed by temperance, and his passions and ruling his spirit, man—it may be a faint scintillation of the Divine nature.

In a social relation, too, so far as we deprive ourselves of superfluous pleasures, or any comfort, convenience, or real benefit, to contribute to the happiness of others, you find that the governing motive is temperance, for its own sake, self-interest being sacrificed on the altar of friendship. Do you self-denial rearing in giving you real enjoyment? If so, then you are truly temperate. If, however, other motives have constituted your actions, your claims will not be regarded. Is not this the experience of every one, who while living, has not been dead to the true blessings of life? Your own hearts and consciences will answer satisfactorily this question.

If any other aspect of the subject, in connection with individual character, is to be considered, it is the obligation under which we rest to obey the moral law, that true index of the monitor within. These inalienable precepts, while they constitute a transcription of divine character, at the same time so exactly coincide with the inner operations of the human conscience, that a most convincing argument against infidelity here arises, giving the lie to all human inventions, and completely subverting the whole satanic tribe of fallacies. Our duty, as bound under this law, looks primarily to this virtue, under the guidance of which our lives are to be conformed to the test of a reasonable accountability.

Abstinence, you will remember, was enjoined upon the Levitical Priesthood by a positive commandment. Let us may misapprehend my meaning, I will quote the whole passage: "And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generation." Mark the perspicuity of the language, and the terrible nature of the threatened punishment. Think you that Nadab and Abihu would have felt less certainly under the stroke of Divine vengeance, for breaking this law, than they did for burning strange fires in the consecrated vessels? But it may be objected, that these ordinances pointed to the purification of the temple service, without reference to personal holiness unconnected with it. I answer: if it is necessary that the priest should be holy at the altar, does it not imply the necessity of personal holiness apart from the altar? And if the Jewish priest obeyed under penalty of sudden punishment, how much more should we, who ostensibly sacrifice upon altars of contrite hearts, making a

continued offering, and performing an abiding service, purify ourselves for the communion of our Great High Priest and Saviour? Does the drunkard always leave his drunkenness at home when he appears at the house of God? You often see in your solemn assemblies the flushed countenance, the blood-shot eye, and the swaying form of the drunkard, disgracing the sanctuary of God. Verily these things ought not so to be.

Another notable instance in which a high estimation was placed upon total abstinence, is the law regulating the performance of the vow of the Nazirite. The nature of this peculiar devotion, we may best understand by referring again to the sacred volume. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either a man or a woman shall separate themselves to vow a vow of a Nazirite, to separate themselves unto the Lord, he shall separate himself from wine and strong drink, and shall drink neither vinegar of wine or vinegar of strong drink, nor shall he drink any liquor of grapes, nor eat moist grapes or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." How completely does this comprehend the whole subject of teetotalism; no vestige of an excuse left for error. It is distinct and unequivocal. It is the prototype of that beautiful apostolic injunction, "touch not, taste not, handle not that which is to perish with the using." Have you vowed the vow of a Nazirite? which means no more than have you consecrated yourself to holy living? Then you will yield willingly to the obligation of a Nazirite. You will readily adopt a creed which has the earnest of so much happiness, both for time and boundless eternity.

The Holy Scriptures, to the authority of which we all submit, gives still another remarkable passage connected with the subject. The angel of the Lord, when prophesying to Zacharias concerning the greatness of the promised child of his old age, says, "He shall be great in the sight of the Lord; and shall drink neither wine nor strong drink." Here, notwithstanding a different opinion prevails in our degenerate days, we find greatness connected with strict temperance. In truth, the inference is, that the ideas expressed above are intimately connected with each other; and whether we consider personal holiness as conforming to temperance as a course of conduct consistent with its nature, or whether we view the virtue itself as contributing to the personal holiness of the greater than all the prophets, yet the importance of the connection is still apparent. Either he is more holy, because he is temperate, or he is temperate, because he is more holy.

But dismissing individual happiness as our first view of the subject, we will proceed next to consider the influence that we may exert by our temperance or intemperance upon the happiness of our fellow-men. Our very existence as social beings involves the idea of mutual influence, exercised upon one another. Any code of morals that will isolate man, and deprive him of this inestimable privilege, is inconsistent with natural and revealed truth. The construction of all society is based upon it, and without its recognition, neither law, religion, nor social convenience, and all could at all prevail. Indeed, while we remain the constituents of one great whole, living among, acting for, and sympathizing with others, our influence cannot be forced in anywise into neutrality. It is positively exerted for good or for evil, whatever may be our intentions. Still a sense of duty is the source of untold pleasure to him who is actuated by a love of good; whilst the wicked, deceiving and self-deceived, are acting the duplicitate part of foes to themselves and to their fellows. Morality, based upon the ground that we do no injury to others, is heartless self-righteousness. If truth and virtue are not loved for their own sake, and character elevated to the standard of purity of motive, and an earnest cultivation of our opportunities for impressing and communicating the moral blessings which we possess, he not assiduously cherished, there remains only a deadly malignity to poison the cup of life.

Social intercourse is the great refiner and author of all civilization. In proportion as nations have acted upon this principle, so have they risen in moral, intellectual, and commercial greatness. Our present high state of enlightenment has been the fruit of no one national struggle, or party effort, to attain so high a position; but we have inherited the experience, the influence, and the extensive and reciprocal attainments of humanity's best efforts.

The influence which even one man may exert, for good or for evil, is incalculable. No one can see the inestimable fruits of a virtuous action, nor can the ill-fated power of such action be estimated by any mere hypothesis. If my advice and example have a bearing upon the conduct of my associate, his advice and example may be the means of turning many from the error of their way. If the fruit of my labor rebound to me, in the consciousness of saving one from irretrievable ruin, his happiness may be heightened by the reflection that his is a higher sphere of usefulness, no less than by gratitude to his preserver.

It is a familiar fact, that influence is two-fold in its practical operation: the influence of example, and the influence of advice or precept. Now, few persons are so degraded as not to yield an implicit assent to the force of example, whether or not it may effect their conduct; but unless men are found living in accordance with what they profess, the influence of both example and precept is inevitably lost. We can all teach; but do we live conformably to our instructions? We can all advise; but do we adopt the advice that we are so willing to bestow upon others? We have much cause to fear that this duty of disinterested charity, though it may be well understood, is but little appreciated—that it does not constitute the leading principle of our lives,

and hence, that there is much room for reformation.

A greater reason arises for redoubled exertions on the part of the Sons of Temperance, from the fact that the enemies of the cause are ever watchful and eager to inflict their insidious blows. For there has never been a cause in which men have enlisted to promote essential good, but that a host of inveterate enemies did arise, in the night of unhalloved hatred, to extinguish it. And too frequently for the honor of the cause have they succeeded; but "truth crushed to earth" revives and springs again, and the sheer weakness of error falls powerless before it.

What more convincing argument can be adduced upon this point, than that the mere force of public opinion can relieve a community of the distressing evils of intemperance? Once our country was cursed by the existence of those dark dens of infamy, still-houses. Where are they now? Dispersed before the resistless activity of public opinion.

With the exodus of still houses, too, has departed the once-famed sideboard decanter. How long this little spirit has vanished before the light of a better reagent, I know not; but one thing I know, that for thirty long years he has not made his appearance, and these vital organs, that now rest upon a sober, this kind, and feeling audience, have never been greeted by the accursed sight.

To what are we to attribute, then, this great revival in public morals, if not to the ever-growing and strengthening influence of the temperance advocate? You have, in what has been effected within your experience, an ample illustration of the practical operation of your principles. Do you wish further arguments to convince you? Review the history of the drunkard, and the minister of his unholy lusts, the retailer.

"Ha! see where the wild blazing grape-shop appears."

As the red waves of wretchedness swell: How it burns on the edge of tempestuous years. The horrible high-house of hell!"

I would pursue the train of description, were I not confident that vivid pictures of these familiar scenes rush unbidden from the store-house of your memory, to shock your love of purity, honesty, and domestic happiness. Oh! that all the good, and true, and noble, and exalted in patriotism and virtue, and the best attributes which are akin to angelic nature, might conspire to crush the Hydra-headed monster, to drive the evil dragon from the habitations of mortal men.

May we not reasonably expect, judging by the past, that at no distant future, the evil will entirely disappear from our land, and be remembered only as one of those dark phases of society, which have occurred in the progress of reformation? If we are true to ourselves, and the glorious principles which constitute the pole-star of our voyage, we cannot fail to reach the desired haven. Then may the jubilee of a new era burst upon an expectant world, and vice and immorality fall, borne down by the resistless power of truth.

We will next consider the effect that temperance produces upon the common welfare of humanity, this includes all that we have hitherto said, except a few ideas that are relevant alone to the proposition in question.

As the blessings of enlightenment that we enjoy; all that is solid and really beneficial in literature; all that is useful and praiseworthy in art and science and the constituent elements of civil society, owe their origin and progress to the high regard that has always been entertained for this virtue—temperance. If we critically examine the works of the temperate, in comparison with those produced by the intemperate in all ages, we would lose nothing were the latter entirely destroyed. If society were not the predominant element in our legislative assemblies, laws could never be framed at all adapted to the wants of the people.

When the drunkard reforms, and throws his influence in the opposite scale, he is really contributing to the advancement of every interest that immediately or remotely concerns him. His immunities as a political agent are conserved. His social and domestic interest are promoted; and his civil rights receive an additional guarantee and security. A bad man in power acts the part of an irresponsible agent. No consideration, not even the dearest that bind him to life, act as a restraint upon his conduct, but, precipitate in his conduct, he soon accomplishes his own destruction, and carries others with him in his sad downfall.

The high tone which society should preserve is compromised by individual instances of intemperance, and inferences are drawn derogatory to the character of a community from such instances. Then how pointed should be the exhortations of all to bring about the reformation of these unfortunate persons; and thereby to free themselves from imputations so unjust.

If the influence of the individual acts slowly on the minds of the masses, it nevertheless acts surely. Pure intention and disinterested philanthropy will ever be attributed to him who devotes his best energies to their cause, and the force of such an individual's example is as great in effect as the most powerful arguments presented with a view to proselytism.

The administration of justice has been much promoted by the dissemination of these principles. Such, you must know, has not always been the case. There have been times in the world's history, when the judiciary were not above the corruption of intemperance and kindred faults. No fears are entertained now of a drunken jury; and with temperance, bribery also and perjury are numbered among the things that were. That intemperate who accuses you your civil rights, is not to be lightly estimated, but should be held up to view, as one of the triumphs resulting from your cause. How much more would the cause of truth and justice be advanced, were no

intemperate citizen eligible to any civil office, and were strict temperance made the test of the selection of our magistrates. I think, you, fellow-citizens, exercising your inalienable franchises, should considerably determine. May the day soon arrive when justice will suffer no reproach from the blight of intemperance!

A much higher standard of morality would pervade the mass of society, were it not for the baneful effects of intemperance. For it is the parent of all vice. It panders to the whole train of immoral actions; and reaching farther than any of its progeny, it begets crime. It invades the citadel of the heart, and lets out all the gloomy, dark, and horrible passions of depraved human nature, and does not cease its deadly work till it has involved the temple, and all reposing under its shadow, in a common ruin. The very suspicion with which it is looked upon causes it to hide its loathsome form. It does not seek, but shrinks abashed from public inspection; and when it is invaded, it returns repulsive injury for kindness. It persists against all appeal to retrace its downward steps, and seeks to justify its own way, because many mighty spirits have gone self-bound down the same way before it. It approaches the tender youth, and by a strange necromancy, transfigures him into a companion for devils. It insinuates itself into the hearts of the fair and brave, and reduces both to depths of infamy. And, more than this, its chains are galling, and very hard to break. Many wear them, who in moments of sober reflection would give all they possess to break their bondage. Strange hallucination! Born certainly in the regions of darkness! Wouldst that thou might'st there rest, never more to contaminate our kindred dust. Fathers of Temperance! Sons of Temperance! Heaven has designed you for the glorious task of expelling this enemy.

Under the common welfare of humanity is embraced, besides, the support which temperance gives to religion. Here, in a purity, it rules, as a wise monarch, the wide domain of the affections. It acts as a sentinel to the soul. It keeps out all intruders; for it has the faculty of discerning a friend from a foe; and so clear is this perception, that it is impossible for it to err. If religion is worth preserving, then temperance is worth preserving for the sake of religion. In the light of religion, it qualifies every action, and considers none as indifferent. It sets the beggar upon an equal footing with the prince; for to "know thyself" and "govern thyself" is the only true nobility. Oh! how it chastens desire, and concentrates it alone on what is worthy! For it can find no solace in a restless conscience. If, in a seeming phantasy, it permits the soul to rage after heavenly joys, it is only a seeming madness, for it "speaks forth the words of soberness and truth."

And there is a confraternity about it that links all true worshippers in a community of feeling upon the subject. No difference here: for to be temperate in all things is the christian's bounden duty. How much more would all churches prosper, were they to insist more strongly upon this duty, I leave for you, my friends, practically to solve.

But three other points in the analysis of this subject still remain to be discussed: First: Its influence in the promotion of peace and industrial pursuits. Secondly: National prosperity endangered by intemperate legislators. And finally: To deduce the conclusion that temperance, in the restrictive sense of the moderate use of ardent spirits, is one among the main safeguards of national prosperity.

Peace and industry go hand in hand, the twin-sisters of temperance. When intemperance assails the household, discord and jarring elements enter in, to disturb the happy inmates. Where all was once an Eden of happiness, fell discord reigns supreme. Blessings which once were wont to flow from a just sense of duty and mutual dependence, are now reversed into sad disappointments. He who was once the father and friend, becomes unwillingly it may be, but no less certainly, turns evicting companion and faithful inmates, their bitterest enemy. The vital springs of physical and mental activity destroyed, productive industry has given place to squalid misery. Then come evil companions, to haunt the once hallowed tenement, "hunting for the precious life"—birds of prey, assembled for the black purpose of consuming the remaining resources, that the yet prodigal housewife has collected from heart-wringing toil. When the husband fails to provide a support, the wife loses the best motives to her exertions; and the children, following the promptings of a depraved nature, too frequently imitate the wretched example of their parents. What more can be added to the sum of human misery?

The household should be regarded as the sanctuary of virtue, and its purity should be inviolately maintained. This state of things will alone bring about the realization of the hope of mankind. For in this little circle begins every project that will at last end in blessed fruition. The household is an element in political organization that cannot be dispensed with. It is the basis of social progress. If regulated by wisdom and prudence, it has its own laws for its government, and is no less an institution *per se* than the government of a State. Here all character is moulded and receives its impress for life. Here those habits of industry are formed, by which the prosperity and mutual interest of society are established. Here the indulgence of passion is restrained for the common good, and self-sacrifices are made to confirm the common weal. Around the fireside are cultivated those heavenly affections which alone give dignity to human nature. Here the liberal consultation of friend with friend shapes the successful enterprise, or averts the threatened danger. Here advice is gratuitous, and well-timed authority prevents the incautious ardor of youth; and age itself derives much of its stability from the sustaining energy of youth.

In every pursuit, man is an almoner to the wants of society. And society claims the tribute of services adequate to its sustenance. Whoever ignores this obligation, is a traitor to that power which creates many of his choicest blessings. For, in such a relation does society stand to him, that it bestows a more than equivalent remuneration for all that it demands. Temperance, then, as contributing to the necessities and amenities of social life, may be termed appropriately the fulcrum of the great lever, productive industry. When occupations seem even to have a tendency to clash, temperance wisely foresees the evils resulting from opposition of interest, prudently adjusts the balance, and interlards, as it were, incongruous elements, forms new and useful combinations in political economy. The intemperate man disobeys heedlessly this beautiful law of contribution, and exists only as a drone in the busy hive of industry. What wots he, if a thousand levers ply their busy arms to clothe him with the finest fabrics? He will not move the exquisite system of leverage, which nature has endowed him, in one poor effort to repay his quota to the common stock. What cares he if the sinew and muscle of brawny labor have been strained to provide him the luxuries of life? He disdains to extend to the sons of toil that moral stamina which Heaven has ordained them as a compensation for endurance. He serves an iron-hearted master himself, and has neither time nor inclination to ameliorate the moral condition of his benefactors, the struggling poor. In what other light can we regard him but as a base to society, a social thief, appropriating the well-earned rewards of honest labor. Industry is forced upon mankind by the vivifying powers of commerce, which utilize every available resource, turning the deadly morass into the fertile field, telling forests, erecting cities, making the great laboratory of nature yield steam of her inert properties—to propel by steam the giant monarch of the waters, or to link distant communal interests and sentiments by the lightning's winged chain. In all these wonderful developments, temperance has been unseen, unheeded, and powerful agent.

What thoughts, all passions, all desires, All but ministers of Love, And feed his sacred flame."

the wants of society. And society claims the tribute of services adequate to its sustenance. Whoever ignores this obligation, is a traitor to that power which creates many of his choicest blessings. For, in such a relation does society stand to him, that it bestows a more than equivalent remuneration for all that it demands. Temperance, then, as contributing to the necessities and amenities of social life, may be termed appropriately the fulcrum of the great lever, productive industry. When occupations seem even to have a tendency to clash, temperance wisely foresees the evils resulting from opposition of interest, prudently adjusts the balance, and interlards, as it were, incongruous elements, forms new and useful combinations in political economy. The intemperate man disobeys heedlessly this beautiful law of contribution, and exists only as a drone in the busy hive of industry. What wots he, if a thousand levers ply their busy arms to clothe him with the finest fabrics? He will not move the exquisite system of leverage, which nature has endowed him, in one poor effort to repay his quota to the common stock. What cares he if the sinew and muscle of brawny labor have been strained to provide him the luxuries of life? He disdains to extend to the sons of toil that moral stamina which Heaven has ordained them as a compensation for endurance. He serves an iron-hearted master himself, and has neither time nor inclination to ameliorate the moral condition of his benefactors, the struggling poor. In what other light can we regard him but as a base to society, a social thief, appropriating the well-earned rewards of honest labor. Industry is forced upon mankind by the vivifying powers of commerce, which utilize every available resource, turning the deadly morass into the fertile field, telling forests, erecting cities, making the great laboratory of nature yield steam of her inert properties—to propel by steam the giant monarch of the waters, or to link distant communal interests and sentiments by the lightning's winged chain. In all these wonderful developments, temperance has been unseen, unheeded, and powerful agent.

In the next place, I would call your attention to the great dangers which threaten of intemperate legislators. The judgment should be cool to act when called upon to weigh important matters of national concern. Much of the violent party excitement now prevailing, particularly so much our republic from the impetuous counsels as partakes of the nature of intemperance and recrimination, is attributable unquestionably to the intemperate use of ardent spirits. Next to the church and the household, the purity of our national assemblies should be maintained. Many disgraceful scenes of late occurrence are calculated to shock our sense of propriety, and to make us tremble for the perpetuity of our institutions. I had much rather that the criterion of teetotalism were fixed as a qualification to these high and responsible trusts, than that any pledge of constancy should be exacted; for it might well be supposed that a man, free from moral blemish and especially uncorrupted by so degrading a vice, would be likely to seek his congenial sphere in a moderate, prudent and well-matured policy, looking to the eventual good of the people. The existence of these evils is the fault of the people, and proves incontrovertibly that King Alcohol holds an unbounded sway in political elections, and that the grossest passions of an intemperate multitude are pandored to by designing and corrupt demagogues. The worst of all, is that this class of our citizens work to gain their object with a zeal, which, we might suppose, should characterize a better cause. "I denounce such men. I denounce them to the time when all these things shall be answered for. I denounce them to Heaven and to Earth." It is time not only that the force of moral sentiment should be exerted to extirpate these evils, but that all societies for the promotion of this cause should unite, collectively and individually, to wield an influence in elections, adopting as their motto this: a pure constitution must be administered by pure men.

If the true causes of the downfall of great nations were philosophically traced, they would doubtless be found to originate in intemperance. In reading history, we are apt to give too much importance to second causes, and frequently lose the instructive lessons, that we might learn by more minute inquiry. We can reason on this subject more logically from effect to cause, than from cause to effect, as the causes themselves occupy obscure recesses in the Temple of Fame, as if their very nudity would only from his dusty niche in the Roman Pantheon, the jolly god Bacchus, the father of wine and revelry, and we brand him once and forever as the author of all Rome's troubles, the destroyer of Roman virtue. The Roman matron and maiden felt easily devoted victims to his remorseless teachings; the dagger of the midnight assassin, aimed by him, surely reached the vitals of the noble patriot; and the lust of gain and power, imbued with a sensual phrenzy by him, sacrificed treasures of human blood, and trampled deep in the dust every vestige of the popular rights. What better fate may we reasonably expect if we submit to the domination of so heartless a tyrant? National prosperity is founded on the virtue of the people. If our people remain true to themselves, and cultivate the great blessings of mental and moral training within their reach, we have nothing to fear from internal or external enemies. But a band of brothers, we would ever remain and go on, fighting moral battles and achieving moral conquests from age to age, till earth be rejuvenated, and things of time.

All thoughts, all passions, all desires, All but ministers of Love, And feed his sacred flame."

Few pity us for our misfortunes—thou dost hate us for our success.

## A Short Sermon to "Douglas Worshippers."

BY WHANG DOUGLAS.

"And devout men carried Stephen to his burial, and made great lamentation over him."

MY DEAR DOUGLAS BRETHREN: I intend to talk to you at this time about the folly and sinfulness of worshipping man. The heathen bow down to images of wood and stone, and worship unclean beasts, while the others bow in humble adoration even to a kiss a great toe. But we of this generation have been guilty of the meanest idolatry of all, in worshipping a little lump of corrupt flesh and blood, called Stephen, now defunct. A few weeks ago, when we laden our vessel with rum and whiskey for our brethren, who were sent out as missionaries to the port of Charleston, in the foreign land of South Carolina, to preach the gospel of Dead South and popular sovereignty, and gave them gold and silver wherewith to buy their bread and meat, our departed friend was full of promise, and high uplifted as the god of Democracy, and all who would fall down and worship him should have their reward. But alas! our brethren have returned to us with nothing but his unseemly carcass. "And devout men carried Stephen to his burial, and made great lamentation over him."

And it came to pass, when our chief priests and elders were gathered together in Convention at Charleston, that many of the heathens of that region would not fall down and worship our golden calf. And we said unto them that they were wrong; that the golden calf would grant them many indulgences; he would give them Bourbon whiskey, apple jack and red eye as beverages, and had promised nine hundred and ninety-nine thousand foreign missions, post offices and custom-houses, and to take five thousand old fogies into his cabinet. But all this would not avail. Nary a bowel of compassion could be moved within them, and therefore our brethren returned unto us. "And devout men carried Stephen to his burial, and made great lamentation over him."

And the disciples of Stephen spake unto them, saying, that they did not care whether niggers were voted upside down, or downside up, it made no difference. But they were rebellious, and declared that we must get the nigger out of the fence and protect him in the Territories where there are no fences; but we couldn't do it. We referred them to Freepoor, where Stephen spake of "friendly legislation," but they didn't care a red for the police magistrate of the Territories, but would pasture their negroes there on Uncle Sam's farm. They wouldn't let us put a fence of peacefully legislation around them, and because we wouldn't give the niggers pasture, they waxed with wrath, and Stephen gave up the ghost. "And devout men carried Stephen to his burial, and made great lamentation over him."

I vain our brethren promised to erect a false-bottomed platform to delude the heathen with tricks of legerdemain. But they heeded not our entreaties. Oh, the "irrepressible conflict!" It squeezed our poor little Stephen so hard that gout nor influenza need trouble him no more. They cast rocks upon him. The lions roared at him in proud defiance! Old Buck shook his horn at him. The nigger shook his wool and laughed at him because the "mail-mauler" received more votes from the Suckers than he did. And one hundred and fifty-two and a half brethren stood by and saw him crushed out, and bewailed their empty pockets, and the loss of the good things promised them. "And devout men carried Stephen to his burial, and made great lamentation over him."

And now, in conclusion, my dear Douglas brethren, I know it is hard for us to believe that Stephen is snuffed out. We cannot realize it. But it is even so. We shall never behold his coat dragging on the ground any more. Its beautiful folds have been wrapped around his wounded seat of honor, and he has been lain at rest. The "irrepressible conflict" has dealt him a smasher on the gob, and his voice will no longer charm us with the beautiful song of popular sovereignty. Therefore cease your babblering for Stephen. There is yet hope of salvation for us. There is a plank still left for us poor shipwrecked sinners to cling to. Get up, brethren, North and South, already stand upon it. Though the heathen have denounced it as a relic of barbarism, yet our elders in the great council of the nation say it is a good one. We will all go to that land of blessed saints in Utah, where it is fenced in, and shout for old Mrs. Polygam. There, resting on her bosom, we will bury all our sorrows for the immaculate Stephen, who was so shamefully martyred at Charleston. Let him rest in peace.

Farwell, then, to poor old Stephen, the famous Charleston martyr; For he lies so we couldn't believe him, And we won't go tumbling after."

Thus, you see, I have quoted the Dutch poet, and we close with the words of the text, "And devout men carried Stephen to his burial, and made great lamentation over him." Amen.

The choir will please sing that good old sockology of "Pussim up a gum tree," while a collection is being taken up for the benefit of our late missionaries to Charleston.—*La Salle Press.*

A worthy old farmer, who thoroughly detested taxes and tax-gatherers, was once called on by a collector a second time for taxes he had once paid, but for which he had mislaid the receipt; and as he told the story to his friend—"Would you believe it, sir, the fellow began to abuse me!" "Well," said his friend, "what did you do?" "Do! why I remonstrated with him." "And to what effect?" "Well, I don't know to what effect, but the poker was bent!"

A "Moral Debating Society" out West is engaged in a discussion on the following question: "If a husband deserts his wife, which is the most abandoned—the man or the woman?"